

Shaikh

MUHAMMAD AL-MUHAMMAD AL-KASNAZAN

Al-Husayni



A Life in the Footsteps of the Best of Lives

Louay Fatoohi

SHAIKH MUḤAMMAD AL-MUḤAMMAD
AL-KASNAZĀN AL-ḤUSAYNĪ

A Life in the Footsteps of the Best of Lives

Louay Fatoohi



Birmingham – UK

© 2020 Louay Fatoohi

All Rights Reserved. No part of this book may be reproduced, translated, stored in a retrieval system, or transmitted by any means, electronic, mechanical, photocopying, recording, or otherwise, without written permission from the author.

Published in the United Kingdom by
Safis Publishing, Birmingham, UK.
www.safispub.com

ISBN 978-1-906342-25-8 (paperback)
978-1-906342-26-5 (ebook)

First Edition

Version Identifier: 20073101

Translation from Arabic: Madani Ramzan Sheikh and Louay Fatoohi
Cover design: Faiz Fattohi
Proofreading: James Newbury

Although all care has been taken to ensure the integrity and quality of this publication and the information herein, no responsibility is assumed by the publisher nor the author for any damage to property or persons as a result of the operation or use of this publication and/or the information contained herein.

The Passing of the Shaikh

We belong to Allah and to Him we will return (al-Nisā' 69)

It is with extreme sadness we report that Shaikh Muḥammad al-Muḥammad al-Kasnazān al-Ḥusaynī passed away in the first hour of Saturday 4th/July/2020 in Baltimore, USA, where he was receiving medical treatment. With his departure, Islam in general, and Sufism in particular, lost one of its greatest guides and good examples. Our Master spent his life calling people to Allah “with wisdom and good exhortation” (al-Naḥl 125), in word and deed, guiding numerous people.

O, Allah! Shower his tomb with Your light, bless his soul, and grant him a dwelling with those whom You have most favoured, “the prophets, the truthful, the martyrs and the righteous; excellent are those as companions” (al-Baqara 156)!

This book was already complete and in the process of publication when our absent-yet-ever-present Shaikh departed this world. Time constraints have prevented us from updating its content to reflect this saddest development.

Bismi Allāhi ar-Raḥmāni ar-Raḥīm (in the name of Allah, the Gracious, the Merciful)

Allāhumma ṣallī ‘alā sayyidinā Muḥammadi ‘l-waṣfi wal-waḥyi war-risālati wal-ḥikmatī wa‘alā ‘ālihi wa-ṣaḥbihi wa-sallim taslīmā (O Allah! Send prayer on our Master whose quality, revelation, message, and wisdom are most praised (Muḥammad), and on his lineage and companions, and salute him with a perfect salutation)

Write for the people of piety in the farthest cities,
about the Quṭb of Baghdad ‘Abd al-Qādir al-Ḥasanī
A full-moon that rose on the two rivers at a time
When darkness almost erased morning from time
Guidance poured out to all places no matter how far
As the soul’s essence flows through the body
He exceeded walīs in knowledge and deed
The Quṭb of wonders in secret and in public
A great Ghawth whose stations are out of reach
No matter how much Allah’s servants try
Stand in Ruṣāfa at our Master’s, the Falcon
The best to answer if you call him when in need.
Martyred caliph ‘Alī Fāyiz (about Shaikh ‘Abd al-Qādir al-Gaylānī)

Unload the luggage, you have had enough sufferings
And kiss the sand of the ground and the doorstep
Unload the luggage for these are the quarters of our Shaikh
The station and the sought-after destination of seekers
And leave the camel caravan for you are not the first seeker
Of the way to salvation and the source of all means
How often you have gone around knocking on closed doors
Yet my the doors of my Shaikh’s gardens are wide open.
Dr caliph ‘Abd al-Salām al-Ḥadīthī (about Shaikh Muḥammad al-Muḥammad al-Kasnazān)

The Author

Louay Fatoohi was born in Baghdad, Iraq, in 1961. He and his wife migrated to the UK in 1992. He lives in Birmingham, England. He obtained a BSc in physics from Baghdad University, Iraq, in 1984 and a PhD in astronomy from Durham University, UK, in 1998.

Originally from a Christian family, Louay reverted to Islam in his early twenties. He is one of the caliphs (representatives) of Shaikh Muḥammad al-Muḥammad al-Kasnazān. In addition to being his faith of choice and way of life, Islam is for him is a subject of deep intellectual interest. He is interested in Qur'anic and Islamic studies in general, but his main areas of research are as follows:

- Comparative study of history in the Qur'an, Jewish and Christian scriptures, and independent historical sources.
- Sufism.
- History of the Qur'anic text and revelation.
- Quranic Exegesis.

His publications in Islamic studies include:

- Authoring nine books in English, the latest of which is *The First and Last Revelations of the Qur'an*.
- Editing one book in English titled *The Wonders of Ṭarīqa Kasnazāniyya Brought to India*.
- Authoring eight books in Arabic, the latest of which is *Historical Miraculousness of the Concept of "Messiah" in the Noble Qur'an*.
- Editing one book in Arabic, *Fifteen Letters*, by Shaikh 'Abd al-Qādir al-Gaylānī.
- Translating two books by Shaikh 'Abd al-Qādir al-Gaylānī from Arabic into English, the latest of which is *Fifteen Letters*.
- Publishing many research papers and general articles in Arabic and English on various aspects of Islam.

Louay has also published fifteen research papers in cosmology and applied historical astronomy.



Photo 1: Shaikh Muḥammad al-Muḥammad in a session of songs of praise in the takya in Amman, Jordan (5th/January/2019). This is the front cover photo of the 2nd Arabic edition of this book.

Contents

Map 1: Iraq Governorates	v
Map 2: Western Iraq and Eastern Iran	vi
List of Photos.....	vii
Preface	1
A) Sources.....	1
B) Methodology.....	3
C) Contents.....	5
D) Presentation	7
1 Ṭarīqa: The Way to Allah	11
1.1 Iḥsān	12
1.2 Ṣuḥba (Companionship).....	15
1.3 Purification Ṣuḥba	22
1.4 Knowledge of the Self.....	28
1.5 The Muḥammadan Inheritor.....	32
1.6 Obedience in Ṣuḥba	36
1.7 The Spiritual Touch	42
1.8 Ṭarīqa and Sharia.....	51
2 The Ṭarīqa ‘Alīyya Qādiriyya Kasnazāniyya	57
2.1 The Shortest Way to Allah	57
2.2 Imām ‘Alī Ibn Abī Ṭālīb.....	61
2.3 Shaikh ‘Abd al-Qādir al-Gaylānī.....	64
2.4 Shaikh ‘Abd al-Karīm Shāh al-Kasnazān	69
2.5 The Kasnazānī Shaikhs.....	80
2.6 The Chain of Shaikhs.....	85
3 Muḥammadan Karāmas	91
3.1 Mu‘jiza.....	91
3.2 Karāma	97
3.3 The Function of Karāmas	103
3.4 Source of Karāmas	113
3.5 The Diversity of Karāmas and their Causes.....	118
3.6 Darbāsha.....	122
3.7 Spiritual Dispensation.....	125
4 Noble Lineage	133
5 In the Care of a Spiritual Father and a Pious Mother	141
6 Eduction and Self-Learning.....	153

7	Defending the National Rights of the Kurds	165
7.1	Shaikhs of the Ṭarīqa and Resistance to Injustice and Aggression.....	165
7.2	Historical Background of the Modern Kurdish Movement in Iraq....	174
7.3	The Role of Shaikhs ‘Abd al-Karīm and Muḥammad al-Muḥammad in Launching the Kurdish Movement in Iraq	179
7.4	Shaikh Muḥammad al-Muḥammad’s Military Activity	186
8	Family Life.....	209
9	Being Chosen for the Shaikhdom of the Ṭarīqa.....	215
9.1	Divine Appointment — Not Human Acquisition.....	217
9.2	The Designation of Shaikh Muḥammad al-Muḥammad al-Kasnazān	226
9.3	Shaikh Muḥammad al-Muḥammad’s Designation of His General Deputy	237
10	Shaikh of the Ṭarīqa.....	245
10.1	Resuming the Shaikhdom of the Ṭarīqa	245
10.2	Karāmas That Confirm the Muḥammadan Inheritance.....	254
11	Muḥammadan Traits.....	261
11.1	The Necessity of Refined Manners for Spiritual Leadership	262
11.2	Prophetic Traits in Shaikh Muḥammad al-Muḥammad al-Kasnazān	264
11.2.1	Attractive Personality	264
11.2.2	Strategic Thinking	265
11.2.3	Multitasking.....	265
11.2.4	Working Hard.....	266
11.2.5	Modesty.....	266
11.2.6	Love for Children.....	268
11.2.7	Softheartedness.....	270
11.2.8	Helping the Poor and Needy.....	270
11.2.9	Charitableness Towards Orphans.....	271
11.2.10	Caring for the Mentally Ill.....	272
11.2.11	Compassion Towards Animals	273
11.2.12	Forbearance, Restraint, and Forgiveness	275
11.2.13	Cheerfulness of Countenance.....	276
11.2.14	Generosity.....	276
11.2.15	Giving Gifts	277
11.2.16	Interfaith Dialogue and Religious Tolerance	278
11.2.17	Loyalty	279
11.2.18	Joking.....	280
11.3	Promoting Prophetic Manners	281
12	Preaching.....	287
12.1	Increasing the Number of Caliphs, Training Them, and Sending Them to Preach.....	289
12.2	Delivering Sermons.....	292

12.3 Literature	295
12.4 Attributes of Kasnazānī Preaching	302
13 The Takya	309
13.1 The Ṭarīqa's Head and Heart	310
13.2 The Shaikh's Takya	315
13.3 Moving the Shaikh's Takya to Baghdad	317
13.4 Karāmas of Building Takyas	322
13.4.1 The Ramādī Takya in Iraq	322
13.4.2 The Khartoum Takya in Sudan	325
13.4.3 The Bangalore Takya in India	327
14 Dhikrs	335
14.1 The Means to Reach Allah	335
14.2 Specific Dhikrs	339
14.3 Kasnazānī Dhikrs	340
14.4 Kasnazānī Dhikrs in the Era of Shaikh Muḥammad al-Muḥammad	344
14.4.1 Perennial Dhikrs	344
14.4.2 Daily Dhikrs	346
14.4.3 Prayers of Peace and Blessings Upon the Prophet (PBUH)	350
14.4.4 Dhikr Circle	356
14.4.5 Temporary Dhikrs	359
14.4.6 Individual Dhikrs	360
14.4.7 Ḥizb al-Wāw	360
14.5 The Shaikh's Dhikrs	361
15 Riyāḍa (Spiritual Exercising)	365
16 Khalwa (Seclusion)	371
16.1 Al-Kasnazāniyya Khalwa	372
16.2 Shaikh Muḥammad al-Muḥammad al-Kasnazān's Seclusions	376
16.3 Supernatural and Spiritual Experiences	379
17 Political Persecution Against the Ṭarīqa in Iraq	387
17.1 The Spread of the Ṭarīqa and the Obedience of Dervishes to the Shaikh	389
17.2 The Ṭarīqa's Sources of Income	391
17.3 Harassment From the Authorities	395
17.4 Personal Persecution	400
17.5 Migration from Baghdad	407
17.6 Migration from Sulaymāniyya	412
18 Achievements	417
18.1 Reconstruction of Holy Sites	417
18.1.1 Visiting Holy Sites	422
18.2 The Muḥammadī Calendar	426

18.2.1 Converting Hijrī to Muḥammadī Dates	431
18.2.2 Converting Muḥammadī to Hijrī Dates	433
18.3 The Solar Date of the Birth of the Prophet (PBUH)	434
18.4 The Muḥammadī Shamsī Calendar.....	435
18.4.1 Converting Gregorian to Muḥammadī Shamsī Dates	437
18.4.2 Converting Muḥammadī Shamsī to Gregorian Dates	438
18.5 Al-Salām University College	440
18.6 Prophetic Odes	440
19 Interests.....	447
Epilogue.....	453
Biographical Timeline	455
Glossary	459
References.....	461
A) Classical and Old Works.....	461
B) Modern Works	465



Map 1: Governorates of Iraq.



Map 2: Areas in northeast Iraq and northwest Iran mentioned in the book.

List of Photos

This is a listing of the photos in the book.

- 1: Shaikh Muḥammad al-Muḥammad in a session of songs of praise in the takya in Amman, Jordan (5th/January/2019). This is the front cover photo of the 2nd Arabic edition of this book.
- 2: Shaikh Muḥammad al-Muḥammad in a session of songs of praise in the takya in Amman, Jordan (24th/September/2015). This is the front cover photo of the 1st Arabic edition of this book.
- 3: Shaikh Muḥammad al-Muḥammad kissing a muṣḥaf in the takya in Amman, Jordan, on the day of celebrating the birth of Shaikh ‘Abd al-Qādir al-Gaylānī (20th/December/2018).
- 4: The hall of the shrines of the Kasnazānī Shaikhs in Karbchna, and the adjacent mosque behind can also be seen (19th/March/2016).
- 5: The shrine of Shaikh ‘Abd al-Karīm Shāh al-Kasnazān, and in the far left a part of the shrine of Shaikh ‘Abd al-Qādir al-Kasnazān can also be seen (19th/March/2016).
- 6: Shaikh Muḥammad al-Muḥammad in front of the hall of the shrines of the Kasnazānī Shaikhs in Karbchna (1981).
- 7: Shaikh ‘Abd al-Karīm in Kirkuk (2nd half of the 1970s).
- 8: Iranian police facilitating the movements of Shaikh ‘Abd al-Karīm in Sanandaj, Iran, because of the large number of welcomers (1962).
- 9: Shaikh Muḥammad al-Muḥammad with a group of dervishes in Penjwin on the border with Iran (1988).
- 10: Shaikh ‘Abd al-Karīm, second from right, and to his left is Shaikh Muḥammad al-Muḥammad during pilgrimage (1973).
- 11: Shaikh Muḥammad Al-Muḥammad, first from right, during pilgrimage (1973).
- 12: Shaikh Muḥammad al-Muḥammad in a public library in Baghdad (the 1990s).
- 13: Shaikh Muḥammad al-Muḥammad in his private room in the takya in Amman, Jordan, enjoying his favourite hobby of reading (2012).
- 14: Shaikh Muḥammad al-Muḥammad in a session of songs of praise in the takya in Amman, Jordan (24th/September/2015).

- 15: The meeting of Shaikh Muḥammad al-Muḥammad with Prime Minister ‘Abd al-Karīm Qāsim, and to his right Shaikh Ṭāhir, Shaikh Ḥusayn al-Kasnazān’s oldest son. To Qāsim’s left is Mullā ‘Alī Laylān then Mullā Muḥammad Amīn (1960).
- 16: Shaikh ‘Abd al-Karīm in the village of Halālāwa, on the border with Iran, after the withdrawal of Shaikh Muḥammad al-Muḥammad and the Peshmerga fighters after the battle of Darbandikhān (September/1961).
- 17: A number of Iranian officials visiting Shaikh ‘Abd al-Karīm in Iran on his way to meet the Shah of Iran in Tehran (1962).
- 18: Shaikh Muḥammad al-Muḥammad on the battlefield in Kurdistan, Iraq (first half of the 1960s).
- 19: Shaikh Muḥammad al-Muḥammad with his General Deputy and oldest son Shaikh Nahro in the takya in Amman, Jordan, on the night of the celebration of the birth of the Prophet (PBUH) according to the solar calendar (1st/May/2017).
- 20: Shaikh Muḥammad al-Muḥammad during the Friday prayer in the takya in Baghdad, and next to him is the martyred poet ‘Alī Fāyiz (middle of the 1990s).
- 21: Shaikh Muḥammad al-Muḥammad in a preaching session in the takya in Sulaymāniyya, Iraq (middle of the 2000s).
- 22: Shaikh ‘Abd al-Karīm in his last visit to the shrine of Shaikh ‘Abd al-Qādir al-Gaylānī, helped by Mullā Muḥammad Amīn (end of 1977).
- 23: Shaikh Muḥammad al-Muḥammad during the funeral ceremony of his father and Master of the Tarīqa before him Shaikh ‘Abd al-Karīm, in Kirkuk. Sadness and the heavy responsibility of the Tarīqa clearly show on him (February/1978).
- 24: Shaikh Muḥammad al-Muḥammad receives the Vatican ambassador to Jordan, Archbishop Giorgio Lingua, in the takya in Amman (March/2015).
- 25: Shaikh Muḥammad al-Muḥammad in the takya of Amman, Jordan (11th/December/2013)
- 26: Shaikh Muḥammad al-Muḥammad gives the pledge of the Tarīqa in his residence during his visit to London (2000).
- 27: Shaikh Muḥammad al-Muḥammad in one of his daily visits to the British Library during his stay in London. To his right is his General

Deputy and older son Shaikh Nahro and to his left his assistant Ḥājī Laṭīf (2000).

- 28: Shaikh Muḥammad al-Muḥammad, middle, in a session of songs of praise in the mosque of the takya in Baghdad (the 1990s).
- 29: Shaikh Muḥammad al-Muḥammad in a dhikr circle at the beginning of the construction of the main takya in Basra (1992).
- 30: Shaikh Muḥammad al-Muḥammad in the dhikr circle in the takya of Kirkuk (27th/August/1993)
- 31: The mosque in Karbchna; in front of it is the underground seclusion place of Shāh al-Kasnazān and Shaikh Ḥusayn. Shaikh Muḥammad al-Muḥammad has built a protective structure on it (19th/March/2016).
- 32: Shaikh Muḥammad al-Muḥammad in a session of songs of praise in the courtyard of the takya in Baghdad (1996).
- 33: The first seclusion of Shaikh Muḥammad al-Muḥammad in a cave at the foot of Mount Sagarma, which Shāh al-Kasnazān and Shaikh Ḥusayn also used for seclusion (1978).
- 34: Shaikh Muḥammad al-Muḥammad immediately after completing his first seclusion in Karbchna, followed by his assistant Ḥājī Muḥammad Maḥmūd (September/1978).
- 35: Shaikh Muḥammad al-Muḥammad before entering the hall of the shrine of Shaikh ‘Abd al-Qādir al-Gaylānī in Baghdad (1990s).
- 36: Shaikh Muḥammad al-Muḥammad in front of the shrine of Shaikh ‘Abd al-Qādir al-Gaylānī in Baghdad (1990s).
- 37: Shaikh Muḥammad al-Muḥammad on his farm in Dōra. The building behind him is today part of the al-Salām University College (1995/1996).
- 38: A page from the first printout of the Muḥammadī calendar, which was printed in its year of introduction (1991).
- 39: Shaikh Muḥammad al-Muḥammad in the middle of the dhikr circle in the takya in Baghdad (the 1990s).
- 40: Shaikh Muḥammad al-Muḥammad during the construction of the main takya in Baghdad (1981).
- 41: Shaikh Muḥammad al-Muḥammad in the mosque of Karbchna (early 1980s).



Photo 2: Shaikh Muḥammad al-Muḥammad in a session of songs of praise in the takya in Amman, Jordan (24th/September/2015). This is the front cover photo of the 1st Arabic edition of this book.

Preface

This book narrates the blessed biography of a prominent figure of Islam and a leading light in the sphere of Sufism and knowledge of Allah. Sayyid Shaikh Muḥammad al-Muḥammad is the Master of Ṭarīqa ‘Aliyya Qādiriyya Kasnazāniyya, one of the biggest Sufi Ṭarīqas, which has followers throughout the world. Ṭarīqa Kasnazāniyya, as the name is usually abbreviated, traces its roots to the source of all Sufi ways, the Messenger of Allah, Muḥammad (PBUH). Our Shaikh is a descendant of the Prophet (PBUH) from both parental sides.

We will start the book with an introduction to its sources and methodology, followed by a brief overview of its content. We will conclude the introduction with an explanation of how the material is presented.

A) Sources

I have compiled the material of this biography from a variety of sources. I have taken the thought and opinions of our Shaikh directly from him. I have confined my sources in this case to his general lectures that I was fortunate enough to attend or obtain video or audio recordings of; his speeches and conversations in private sessions that he was generous enough to give me the opportunity to attend; and his published writings. When quoting from his lectures, I have converted the wording from the Iraqi dialect to standard Arabic and edited them, while carefully preserving the original meaning without any change.

I have taken the details of our Shaikh’s biography, as well as a history of the former Kasnazānī Shaikhs, from a number of his relatives and followers who have accompanied him in the various stages of his life, before and after becoming the Shaikh of Ṭarīqa, as well as from his lectures, conversations, and writings. Concerning his relatives, my main sources were Shaikh Sāmān Ma’rūf, who is married to one of our Shaikh’s sisters and whose sister is married to our Shaikh; Shaikh ‘Alī Ḥussein, his nephew; Shaikh Ghāndī, his second eldest son; and Shaikh Ridhā Karīm, his maternal cousin and brother-in-law, being married to one of our

Shaikh's sisters.

I have also taken information from several dervishes who accompanied Shaikh Muḥammad al-Muḥammad closely and have known him since his childhood. They were dervishes from the time his father, Shaikh 'Abd al-Karīm al-Kasnazān, was the Master of Ṭarīqa. I would like to specifically name caliph Yāsīn Ṣūfī 'Abd Allah. I would also like to acknowledge the help of caliph 'Imād 'Abd al-Ṣamad in facilitating the collection of some of the material used in the book.

In the course of compiling material for this book, I was honoured to meet dervishes from the time of the Master of Ṭarīqa before Shaikh 'Abd al-Karīm, his brother Shaikh Ḥusayn al-Kasnazān. Old age and poor health did not stop them from providing me with the historical information they have, being so keen to help document the lives of our noble Shaikhs. One manifestation of their love for our Shaikhs and commitment to Ṭarīqa is that they did not ask me to visit them at their homes, to spare themselves the effort, which is what I had intended. Instead, they came to meet me in the main Kasnazānī takya in the city of Sulaymāniyya, in Iraqi Kurdistan, even though some of them could not move without help. I would like to particularly mention the eldest of them, Hajj Sharīf, who is over a hundred years old. He said that in the days preceding our meeting he could not even turn in his bed without help, yet his desire to recount the history of the Shaikhs gave him on the day the strength to come to the takya with the help of two of his relatives. I would also like to mention caliph Karīm Mūryās who, despite his weak body and need for others to help him walk, gave me plenty of his time to recount some of the wonders and history of the Shaikhs.

The plan for the book, the methodology of research, and the selection and checking of information required indexing the large amount of material that I compiled from various sources. My brother Faiz conducted this task, which took a huge amount of effort and time. To make referring to our Shaikh's audio lectures and quoting them easier, it was necessary to transcribe them. My brothers Faiz and Duraid did that. Indexing and transcription made writing this biography significantly easier and faster.

To ensure the accuracy of the information and to make the book as good it can be, a number of my valued sources have reviewed drafts of the whole book or parts of it. The book has also benefited from the

immensely valuable corrections and comments of my wife, Dr Shetha Al-Dargazelli, on more than one draft. Finally, several dervishes, in particular staff of the takya in Amman and the takya in Sulaymāniyya, provided me with most of the photos in the book.

Many other caliphs and dervishes helped one way or another in getting this book completed. May Allah reward all those who took part in this project. I would like to express all gratitude and appreciation. Without them, this book would not have come out in its current form.

I have carefully examined the historical details that I did not get directly from our Shaikh. I was instructed by our Shaikh to be particularly careful when examining accounts of supernatural feats of the Shaikhs of Ṭarīqa, to identify those that never happened and any inaccuracies in those that did take place. He asked me to check with him or with Shaikh Sāmān if need be. Many events are tens of years old, and human memory often forgets some details over time or even changes them inadvertently. Additionally, the narrators of some events did not witness them, but they conveyed what they had heard. I compiled and scrutinised these narratives with care, something that I was helped with by the multiplicity of sources. I did not include narratives that I could not feel confident of their authenticity and accuracy. At times, I could not verify certain details of a particular event, so I documented the details that I determined to be accurate and ignored the rest.

B) Methodology

This book presents the biography of Shaikh Muḥammad al-Muḥammad al-Kasnazān in a unique way. It recounts it in the context of explaining the Sufi method to get close to Allah, and it expounds Sufism, which represents the spiritual side of Islam, in the course of narrating the biography of our honourable Shaikh. In other words, the book explains Sufism through presenting our Shaikh's biography and, at the same time, recounts this blessed biography via introducing Sufism. This follows the didactic Qur'anic method of recounting narratives that presents biographies not only as histories, but also as lessons and motivational sermons:

We narrate to you [O Muḥammad!] the best of narratives, by revealing this Qur'an to you; before it, you were one of the unaware. (Yūsuf 3)

Narrate to them stories that may reflect. (Al-Ā'raf 176)

There is a lesson in their stories for the people of understanding. (Yūsuf 111)

This distinct method of narrating a biography can be used only when all aspects of the life of that person embody his beliefs. Only then, recounting the biography becomes an explanation of those beliefs and explaining them can be used for biographical narration. This is the case with Sufi Shaikhs where the life of each personified Islam, following in the footsteps of their great Master (PBUH), whose life was an explanation of his beliefs and his beliefs were the laws that governed his life. This method cannot be used for studying, for example, the greats of science, irrespective of their achievements and excellence in their respective disciplines. For as important and useful to humanity as these sciences are, they do not cover all aspects of the life of the scientists. A physicist may dedicate a large part of his life to physics, spending long years studying, conducting research, and writing. Physics, nevertheless, remains a natural science that does not touch most aspects of his life. No matter how much this scientist contributes and dedicates of his life to physics, this science would not determine how they deal with his family and people in general, shape his moral values, or form his personality and character in terms of generosity or greed, mercy or cruelty, truthfulness or dishonesty...etc. Islam, on the other hand, is a belief system that touches all aspects of a person's life. It is the *science of life*, not a temporary or limited occupation. This is why this book can be as much a biography of Shaikh Muḥammad al-Muḥammad al-Kasnazān as an explanation of Sufism.

Nearness to Allah grants every Shaikh of Ṭarīqa great, special blessings that are manifested in countless paranormal wonders. These “karāmas”, as they are known, are the ink with which a large part of the Shaikh's life is written. Karāmas play a major role in the Shaikh's life, surrounding him even before becoming a Shaikh. Some karāmas point to him even before his birth, confirming Allah's selection of him for that spiritual leadership. Accordingly, we see wonders permeating all stages of the life of Shaikh Muḥammad al-Muḥammad al-Kasnazān. It is only natural, then, that this biography is full of paranormal feats.

As there are countless karāmas and they continue to occur all the time, no book, regardless of its size, can compile more than a tiny number of

them. We have only mentioned in this biography wonders that have explanatory functions in their respective contexts. The biography of our Shaikh cannot be sufficiently covered without referring to the history, legacy, and karāmas of the Shaikhs of Ṭarīqa Kasnazāniyya who preceded him. We have, however, quoted only a small part of this blessed history, as required by the subjects and objectives of the book.

C) Contents

We have classified the subjects and ordered the chapters in a way that makes it possible for the book to introduce the biography of our Master and Sufism at the same time, following events in their chronological order as much as possible. We have compiled in this biography information about the various stages of his life and his diverse activities. This should give the reader a reasonably complete picture of his life, with its many challenges, sufferings, and achievements; with events that brought happiness and others that filled the heart with sadness. This biography has not confined itself to the history of our Shaikh after becoming the Master of Ṭarīqa at the age of forty, but we have also followed the different stages of his earlier life. We have also covered events that predated his birth that are relevant to studying his life. One thing that this comprehensive biography shows is the fundamental changes that happened to the character, personality, behaviour, and interests of our Shaikh after assuming the Shaikthood of Ṭarīqa. After a life occupied by worldly interests — although Ṭarīqa still played a role in it, as he was the son of its Master and one of its dervishes — becoming the Shaikh of Ṭarīqa made the Ṭarīqa his first concern and calling people to Allah his main activity.

This is a brief overview of the contents of the book.

Chapter one introduces the concept of “Ṭarīqa” in the thought of Shaikh MuḤammad al-MuḤammad al-Kasnazān. It refers to the Qur’an and the life of the Prophet (PBUH), showing that Ṭarīqa is the “spiritual side of Islam”, as our Master describes it. **Chapter two** focuses on the Ṭarīqa of our Shaikh, Ṭarīqa ‘Aliyya Qādiriyya Kasnazāniyya, introducing its main Shaikhs. Due to the major role that karāmas play in the lives of the Shaikhs of Ṭarīqa, we have dedicated **chapter three** to introducing these paranormal feats that Allah honours his close servants

with.

After these chapters that explain major Sufi concepts, the book focuses on the life of our Shaikh. **Chapter four** is about his noble pedigree, which goes back to the Messenger of Allah, Muḥammad (PBUH) from both parental sides. It also introduces the history of the Barzinjī sayyids in the north of Iraq to which he belongs. After chapter two's brief introduction to our Master's father, Shaikh 'Abd al-Karīm al-Kasnazān, whom we learn more about in later chapters, **chapter five** discusses the spiritual home environment in which our Shaikh was brought up. The chapter gives special attention to the character and personality of his mother, Ḥafṣa, and her role as the wife of the Master of Ṭarīqa.

Shaikh Muḥammad al-Muḥammad was fond of studying from his childhood, so much so that his life is a continuous journey of learning. This is the subject of **chapter six**, which discusses his schooling and self-education. The Shaikhs of Ṭarīqa Kasnazāniyya have a long history of resisting injustice and aggression and defending the rights of the weak and oppressed. Our Shaikh spent around six years, 1961–1966, defending the rights of the Kurdish minority in the north of Iraq. This is discussed in detail in **chapter seven**. **Chapter eight** introduces the wife of our Shaikh and his children.

The Masterhood of Ṭarīqa represents spiritual succession to the Prophet (PBUH), not mere excellence at Islam's textual and intellectual sciences, which is why it is determined by Allah. After expounding how becoming a Shaikh of Ṭarīqa is an act of divine election, not human acquisition, **chapter nine** presents the history of electing Shaikh Muḥammad al-Muḥammad as Master of Ṭarīqa, succeeding his father Shaikh 'Abd al-Karīm al-Kasnazān. **Chapter ten** continues this subject by detailing how he assumed the Shaikhdom of Ṭarīqa after Shaikh 'Abd al-Karīm. It also recounts some of the karāmas that show his spiritual inheritance of the Prophet (PBUH). Being the representative of the Prophet (PBUH), the Shaikh of Ṭarīqa emulates the character of the Prophet (PBUH) and acquires his beautiful attributes. **Chapter eleven** focuses on describing the Muḥammadan traits of Shaikh Muḥammad al-Muḥammad al-Kasnazān, including his leadership qualities.

Our Shaikh considers calling people to Allah the greatest form of worship because causing Allah to love people and people to love Allah is the greatest of good deeds. **Chapter twelve** sheds light on his

monumental preaching achievements throughout the world. The concept of “takya”, which is the place of worship, learning, and meeting of the dervishes of Ṭarīqa, is then discussed in **chapter thirteen**. It explains our Master’s exceptional efforts in establishing takyas in various parts of the world. **Chapter fourteen** first explains the importance of “dhikr” (remembrance of Allah) in the Ṭarīqa, before focusing on the changes made by Shaikh Muḥammad al-Muḥammad to the various dhikrs of Ṭarīqa Kasnazāniyya.

Chapter fifteen explains “riyāḍa” (spiritual exercising) in the Ṭarīqa and our Master’s practice of it. **Chapter sixteen** then describes “khalwa” (solitude), the khalwas that he practised, and some of the spiritual experiences that he had when he was in solitude. The Ṭarīqa suffered considerable oppression by the Iraqi regime in the 1990s, which ultimately forced our Shaikh to emigrate from Baghdad to Sulaymāniyya, which he also had to leave later. This is the subject of **chapter seventeen**.

Chapter eighteen covers the religious, cultural, and social achievements and contributions of our Shaikh that were not covered in the previous chapters, such as the renovation of holy places. **Chapter nineteen** covers our Master’s various interests, such as reading and collecting Sufi books and manuscripts. The last chapter is followed by a short epilogue.

Appendix A is a table showing major events in the life of Shaikh Muḥammad al-Muḥammad al-Kasnazān, listed in chronological order. **Appendix B** is a glossary of translated and untranslated technical and other important terms used in the book.

D) Presentation

To make it easier for the reader to follow the sources of the book, we have used footnotes to identify the sources of information and for marginal notes. In the case of our Shaikh’s sermon, we identified sermons we have quoted by their respective dates. In the case of quoting from books, we mentioned the author’s name, the book’s title, and the page number. We have added to this information the number of the ḥadīth when quoting from a compilation of Prophetic traditions. We have compiled at the back of the book all of our written sources, including the details of every reference that we mentioned in the footnotes.

We have used a special font for writing the Qur'anic verses. We have identified exact quotes by including them inside quotation marks. At times, context requires using short exact quotes inside the body text, but most of the time we have placed exact quotes on separate paragraphs, which are laid out differently. Inexact quotes, which are often narratives from people, have been differentiated by putting them in separate paragraphs but without surrounding them with quotation marks.

We have translated most Arabic technical terms into English equivalents. The remaining small number of terms have been used without translation, as we felt that translating them accurately and succinctly is not possible. For easy reference, translated and untranslated terms have been compiled in a glossary at the end of the book.

The name of our Shaikh was “Muḥammad”, but the Prophet (PBUH) honoured him in 2016 by adding one of his noble titles to his name, as we shall see in §9.1, so he became known as “Muḥammad al-Muḥammad”. For consistency and to avoid confusion, we have used the name “Muḥammad al-Muḥammad” even when narrating the life of our Shaikh before that Prophetic gift.

Many Arabic names are usually abbreviated in the Kurdish language in daily use and unofficial contexts. For instance, “Muḥammad” is called “Ḥama”, “Aḥmad” is “Aḥa”, “Maḥmūd” is “Khula”, and so on. For clarification, we have used the Arabic spellings of the names of the Kurds that are mentioned in the book.

We have Romanised the names of lesser-known people and places as they are pronounced in their original language. Conversely, we have spelled the names of well-known people and places as they are usually written in English. For instance, we have used the established English spellings of “Mecca” and “Medina”, even though they do not represent how they are pronounced in Arabic.

For significant old dates, we have mentioned the Hijrī year followed by the Gregorian, to make it easier to place the event in its historical context in both calendars. For instance, our Shaikh was born in 1357/1938, that is, in the Hijrī year 1357, which corresponds to the Gregorian year 1938. If the day and month of a Hijrī date are unknown, it is not possible to determine which of the two Gregorian years that correspond to that Hijrī year is the one we need. In this case, we choose the earlier year. For instance, Shaikh ‘Abd al-Karīm Shāh al-Kasnazān

was born in 1240 H, but we could not determine the day or even the month of the birth. Given that 1/1/1240 H corresponds to 25/8/1824 CE, the birth of Shāh al-Kasnazān may be in 1824 CE, if it occurred in the first four months of 1240 H, or 1825 CE, if he was born in the last eight months of the Hijrī year. When sources mention the Hijrī year but not the month or day, which is a common situation, we converted the Hijrī date to the Gregorian year assuming that the date was the first day of the first month, i.e. 1/Muḥarram, to avoid having to mention two Gregorian years. This means that the actual Gregorian year for any Hijrī date whose month and day are unknown is either the year we mentioned or the one that follows. Accordingly, the birth year of Shāh al-Kasnazān is mentioned as 1240/1824.

We have included in the book around forty photos of our Shaikh. When choosing those from the limited number of photos available to us, we have tried to cover different stages of his life, as well as various places and activities. We added to each photo a brief caption and, when possible, identified the place and date. We have numbered the photos sequentially for easy reference. The photos are of different quality, reflecting the varying quality of the originals. Some of them are very old and, unfortunately, we could not obtain high-quality copies.

We have added two maps showing areas that are mentioned in the book. The first map shows the governorates of Iraq. The second is of the northeast of Iraq and northwest of Iran, where we have marked the areas that were the focus of events mentioned in the book.

Finally, I must stress at the end of this preface that whatever I have succeeded to correctly and accurately present in the book is due to the favour of Allah (mighty and sublime is He), the blessings of my Master Shaikh, Muḥammad al-Muḥammad al-Kasnazān (may Allah sanctify his innermost being), and the help of all those who have generously helped me. I, however, take responsibility for any mistakes and inaccuracies.

“Allāhumma ṣalli ‘alā sayyidinā Muḥammadi `l-waṣfi wal-waḥyi war-risālati wal-ḥikmati wa‘alā `ālihi wa-ṣaḥbihi wa-sallim taslīmā (O Allah! Send prayer on our Master, whose quality, revelation, message, and wisdom are most praised (Muḥammad), and on his lineage and companions, and salute him with a perfect salutation)”

The Ṭarīqa is the way of the noble Qur'an and the method of the Prophet (PBUH), as well as the people of his household and his Companions. In essence, it is the "straight path" that Allah Almighty mentions in the opening chapter of the Qur'an: "Guide us to the straight path — the path of those upon whom You have bestowed favour, not of those who have evoked Your anger or of those who are astray" (al-Fātiḥa 6-7). In essence, it is the way of truth and guidance, the way of Allah, the path that grants blessings and victory, in this world and the next, to those who remain steadfast upon it: "And [Allah revealed] that if they had remained straight on the way, We would have given them abundant provision" (al-Jinn 16).

Shaikh Muḥammad al-Muḥammad al-Kasnazān
(Al-Ṭarīqa al-ʿAlīyya al-Qādiriyya Kasnazāniyya, p. 73)

“The Shaikh is a medium for good. The Shaikh enjoins good and forbids evil. The Shaikh directs you towards Allah, so he is a medium for good. You do not worship the Shaikh, I seek forgiveness from Allah. No! You worship Allah (exalted and high is He) with knowledge through the Shaikh’s words, through the Shaikh’s orders. The Shaikh enjoins good and forbids evil: good as described in the Book and the Sunna; good as described in texts found in the Islamic religion. The Shaikh orders you to follow the Ṭarīqa, the Ṭarīqa that the Shaikhs have decreed. This way is not of Shaikh Muḥammad al-Muḥammad’s innovation. This way is decreed from Allah (exalted and high is He): ‘Hold firmly to the rope of Allah all together and do not become divided’ (‘Āl ‘Imrān 103), ‘Indeed, those who pledge allegiance to you [O Muḥammad] are pledging allegiance to Allah. The hand of Allah is over their hands’ (al-Fath 10)”.

Shaikh Muḥammad al-Muḥammad al-Kasnazān
(Sermon 30th/January/2013)

Epilogue

It is not easy to write a biography of a great walī of Allah, and it is even more difficult to summarise it. Shaikh Muḥammad al-Muḥammad al-Kasnazān's life is rich with countless achievements, sermons, legacies, and karāmas that a writer cannot familiarize themselves with, nor can a book compile. This is why this biography has focused on listing major incidents in his life, introducing his thought through his words and writings, and relating some of his karāmas in the context of related topics.

For this biography to be comprehensive, we did not limit it to Shaikh Muḥammad al-Muḥammad's history after assuming the Ṭarīqa's Shaikhdom. Rather, we also followed his life before that, including events that predated his birth that are important in realizing and understanding his spiritual role. The biography illustrates how being honoured and obligated by the duty of leading the Ṭarīqa transformed him completely. Each of his movements and non-movements came under the command and direction of the Ṭarīqa's Shaikhs, reflecting the great spiritual responsibilities that they placed on him when they made him their deputy and representative among the people.

We followed the noble Qur'an's style of storytelling when our recounting this blessed biography. We related it using two approaches at the same time: history and thought. While we recounted major events in chronological order, at the same time, we were keen to introduce our Shaikh's thought. The more informed the reader becomes of our Master's life, the more familiar he grows with his thoughts on various aspects of Sufism in particular, and Islam in general. The biography of our perfected Sufi Shaikh is the best explanation of Islam and Sufism.

I pray that this book will be a preamble to other books about the life of a full moon that has adorned the sky of Islamic Sufism, our Master sayyid Shaikh Muḥammad al-Muḥammad al-Kasnazān, and about the lives of the other Shaikhs of the Ṭarīqa 'Aliyya Qādiriyya Kasnazāniyya, may Allah sanctify all of their innermost beings.



Photo 40: Shaikh Muḥammad al-Muḥammad during the construction of the main takya in Baghdad (1981).

Appendix A

Biographical Timeline

We have compiled in this table major events in the life of Shaikh Muḥammad al-Muḥammad al-Kasnazān in chronological order.

Event	Date
Birth in the village of Karbchna in the city of Sulaymāniyya	15th/April/1938
His first marriage	Late 1957
Leaving Karbchna to live in the village of Būbān in the province of Penjwin	February/1959
Meeting Prime Minister ‘Abd al-Karīm Qāsim in Baghdad	1960
Divorce from his first wife	1961
Leading an attack on a police station on the Penjwin- Darbandikhān road and the start of the Kurdish revolution	7 th /September/1961
Retiring from political and military involvement with the Kurdish revolution	1966
His second marriage, to sayyida Kažāl	Early 1969
The birth of his first son, Nahro	12 th /December/1969
Shaikh ‘Abd al-Karīm’s announcement that Shaikh Muḥammad al-Muḥammad is his General Deputy	January/1971
Settling in Kirkuk	1971
Performing pilgrimage to Mecca	January/1973
Travelling to Cairo to enrol in al-Āzhar University	Late 1977
Assuming the Shaikhdom of the Ṭarīqa	4 th /February/1978
Performing ‘umrah	The first half of 1978
Starting his first seclusion in Karbchna	26 th /July/1978
Increasing the number of perennial dhikrs to one hundred thousand	The second half of 1978
Starting his second seclusion in Karbchna	15 th /July/1979

Starting his third seclusion in Karbchna	4 th /July/1980
Completion of the construction of the main takya in Baghdad and moving to live there	1982
Renovation of the shrines in Karbchna	Middle of 1982
Replacing the crown of the shrine of Shaikh ‘Abd al-Qādir al-Gaylānī	1983
Publication of the book <i>Al-Ānwār al-Rahmāniyya fil-Ṭarīqa al-‘Aliyya al-Qādiriyya al-Kasnazāniyya</i>	The first half of 1988
Publication of the book <i>Jilā` al-Khāṭir</i>	1989
Publication of the book <i>Al-Ṣalawāt al-Kasnazāniyya</i>	1990
Proposing the concept of the Muḥammadi calendar and starting its implementation	19 th /September/1991
Sending the first caliph to India to preach	1994
Proposing the concept of the Muḥammadi Shamsi calendar and starting its implementation	2 nd /May/1994
Adding the Ṣalāt Waṣfiyya to the dhikrs of the Ṭarīqa	July/1996
Publication of the book <i>Al-Ṭarīqa al-‘Aliyya al-Qādiriyya al-Kasnazāniyya</i>	1998
The arrest and imprisonment of Shaikh Nahro by the Iraqi regime	6 th /August/1998
Release of Shaikh Nahro from prison	15 th /January/2000
Travel to London, UK, for medical treatment	March/2000
Migration from Baghdad to Sulaymāniyya	21 st /December/2000
Travel to the USA for medical treatment	2003
Founding the “Shaikh Muḥammad al-Kasnanza University College” (al-Salam University College)	2003
Travel to the USA for medical treatment	2004
Pulication of <i>Mawsū‘at Al-Kasnazān Fīmā Aṣṭalaha ‘Alayhi Ahl Al-Taṣṣawuf wal-‘Irfān</i>	2005
Renovation of the shrine of Shaikh Ismā‘īl al-Wilyānī in ‘Aqra and clothing it in a gold shroud	9 th /May/2006
Being awarded the “Arab Historian Medal” and the “Arab History Certificate” by the Union of Arab Historians.	July/2006

Migration from Sulaymāniyya to Amman, Jordan.	2 nd /August/2007
Travel to the USA for a kidney transplant	2010
Receiving the Ḥizb al-Wāw	2013
Travel to the USA for medical treatment	2014
Adding this dhikr to the daily wirds: <i>Astaghfiru Allah al-ladhī Lā ilāha illā Huwa ar-Raḥmān ar-Raḥīm al-Ḥayyu al-Qayyūm al-ladhī lā yamūt wa-atūbu ‘ilayhi Rabbī ighfir lī</i>	March/2016
The Prophet (PBUH) added his name to the name of our Shaikh, making it “Muḥammad al-Muḥammad”	18 th /May/2016
Being awarded the title of “caliph” by the Shaikhs of the Tarīqa	22 nd /June/2016
Travel to the USA for medical treatment	24 nd /July/2016
Adding one hundred times to the dhikr of lā ilāha illā Allah to the Wird al-‘Aṣr	28 th /January/2018
Travel to the USA for medical treatment	24 th /June/2019



Photo 41: Shaikh Muḥammad al-Muḥammad in the mosque of Karbchna (early 1980s).

Appendix B

Glossary

These are Arabic terms that are used in the book and their meanings. At times, we have used an Arabic term without translation, as in the case of “dhikr”, while at others we alternated between an Arabic term and its translations, as in the case of “khalwa (seclusion)”.

Term	Meaning
Basmala	The Qur’anic verse: “Bismi Allāhi ar-Raḥmāni ar-Raḥīm”
Bāṭin	Inward
Dhikr	The act of remembering Allah and any specific form of remembrance of Allah.
Ḥadīth	When written with a “Ḥ”, it refers to the corpus of sayings that are attributed to the Prophet (PBUH). When written with a “ḥ”, it denotes any one of those sayings.
Ḥadīth Qudsī	A saying whose meaning is from Allah but whose wording is from the Prophet (PBUH)
Ḥāl	Any of countless spiritual states that the Shaikh bestows on a dervish
Ḥizb	A type of dhikr that is not read regularly
Irshād	Preaching
Karāma	A paranormal feat of a walī
Kasnazānī	Related to Tarīqa Kasnazāniyya
Khalwa	Seclusion
Khatma	One-hundred thousand recitations of a particular dhikr
Madad	Spiritual support and help
Mu’jiza	A paranormal feat of a prophet
Muṣḥaf	A copy of the written Qur’an
Riyāḍa	Spiritual practices of striving against

	one's self, such as fasting, that the person adheres to for a period
Nafs	Self
Sayyid	A male descendant of the Prophet (PBUH)
Sayyida	A female descendant of the Prophet (PBUH)
Subhānahu wa-ta'ālā	A form of glorifying Allah that may be translated as "exalted and high is He"
Ṣuḥba	Companionship, fellowship
Sunna	When written with an "S", it refers to the sayings, practices, and lifestyle of the Prophet (PBUH). When written with an "s", it denotes any one of these sayings, practices, or lifestyle aspect.
Walī	A "walī" is someone near to Allah on whom He has conferred spiritual blessings that at times are manifested in supernatural feats
Wilāya	The state of being a "walī"
Wird	A type of dhikr that is read regularly

References

This is a listing of the classical and old works and another of the modern works that are cited in this book. Except for three in English and two in Kurdish, all sources are in Arabic.

A) Classical and Old Works

- ‘Abd al-Razzāq, Abū Bakr. *Al-Muṣannaf*, edited by Ayman Naṣr al-Dīn al-Āzhārī, 10 vols, Beirut: Dār al-Kutub al-‘Ilmiyya, 2000.
- ‘Abd Ibn Ḥamīd, Abū Muḥammad. *Al-Muntakhab min Musnad ‘Abd Ibn Ḥamīd*, edited by Abū ‘Abd Allah Muṣṭafā Ibn al-‘Adawī, 2 vols, Riyadh: Dār Bilnisya Lil-Nashr wal-Tawzī‘, 2002.
- Abū al-Fidā‘, ‘Imād al-Dīn Ismā‘īl. *Al-Mukhtaṣar fī-Akhhbār al-Bashar*, 4 vols, Egypt: al-Maṭba‘a al-Ḥusayniyya, 1907.
- Abū Dāwūd, Abū Dāwūd Sulaimān al-Sajistānī. *Sunan Abī Dāwūd*, edited by Shu‘aib al-Ārna‘ūṭ and Muḥammad Qaraballī, 7 vols, Damascus: Dār al-Risāla al-‘Ālamiyya, 2009.
- Aḥmad Ibn Ḥanbal. *Musnad al-Imām Aḥmad Ibn Ḥanbal*, edited by Shu‘aib al-Ārna‘ūṭ et al., 50 vols, Beirut: Mu‘assasat al-Risāla, 1995–2001.
- ‘Alī Ibn Abī Ṭālib, Imām. *Nahj al-Balāgha*, edited by al-Sharīf al-Raḍī, Beirut: Al-Ma‘ārig, 1990.
- Al-Āṣbahānī, Abū Na‘īm. *Akhlāq al-Nabī wa-‘Ādābuh*, edited by Ṣāliḥ al-Wanyān, 4 vols, Riyadh: Dār al-Muslim, 1998.
- Al-Āṣbahānī, Abū Na‘īm. *Dalā‘il al-Nubuwwa*, edited by Muḥammad Rawās Qal‘a Jī and ‘Abd al-Barr ‘Abbas, 2 vols, Beirut: Dār al-Nafā‘is, 1986.
- Al-‘Asqalānī, Aḥmad Ibn ‘Alī Ibn Ḥajar. *Al-Iṣāba fī-Tamyīz al-Ṣāḥāba*, Beirut: Al-Maktaba Al-‘Aṣriyya, 2012.
- Al-Bakrī, Abū Bakr. *I‘ānat al-Ṭālibīn*, 4 vols, Egypt: Dār Iḥyāa al-Kutub al-‘Arabiyya, 1300 H.
- Al-Bayhaqī, Aḥmad Ibn al-Ḥusayn. *Al-Sunan al-Kubrā*, edited by Muḥammad ‘Aṭā, 11 vols, Beirut: Dār al-Kutub al-‘Ilmiyya, 2003.

- Al-Bayhaqī, Aḥmad Ibn al-Ḥusayn. *Al-Zuhd al-Kabīr*, edited by ‘Āmir Aḥmad Ḥaydar, Beirut: Dār al-Jinān, 1987.
- Al-Bayhaqī, Aḥmad Ibn al-Ḥusayn. *Dalā’il al-Nubuwwa wa-Ma’rifat Aḥwāl Ṣaḥīb al-Sharī’a*, edited by ‘Abd al-Mu’ī Qal’achī, Beirut: Dār al-Kutub al-‘Ilmiyya, 1988.
- Al-Bayhaqī, Aḥmad Ibn al-Ḥusayn. *Shu‘ab al-‘Īmān*, 7 vols, Beirut: Dār al-Kutub al-‘Ilmiyya, 2000.
- Al-Bukhārī, Muḥammad. *Al-Jāmi‘ al-Ṣaḥīḥ*, edited by ‘Abd al-Qādir al-Ḥamad, 3 vols, Riyadh: ‘Abd al-Qādir al-Ḥamad, 2008.
- Al-Dārimī, ‘Abd Allāh. *Musnad al-Dārimī*, edited by Ḥusain al-Dārānī, 4 vols, Riyadh: Dār al-Maghni lil-Nashr wal-Tawzī’, 2000.
- Al-Dhahabī, Shams al-Dīn Muḥammad. *Siyar A’lām al-Nubalā’*, edited by Shu‘ayb al-Ārna’ūt and Muḥammad Na’īm al-‘Arqūsī, 20 vols, Beirut: Mu’assasat al-Risāla, 1996.
- Al-Gaylānī, Shaikh ‘Abd al-Qādir. “Al-Ghawthiyya”, *Dīwān ‘Abd al-Qādir Al-Jilānī*, edited by Yūsuf Zaydān, Beirut: Dār al-Jīl, pp. 203–230, undated.
- Al-Gaylānī, Shaikh ‘Abd al-Qādir. *Al-Faṭḥ al-Rabbānī wal-Fayḍ al-Raḥmānī*, Egypt: Dār al-Rayyān Lil-Turāth, undated.
- Al-Gaylānī, Shaikh ‘Abd al-Qādir. *Jilā’ al-Khātīr*, edited by Khālīd Al-Zarī and ‘Abd al-Nāṣir Sirrī, Damascus: Dār Ibn Qayyim, 1994.
- Al-Gaylānī, Shaikh ‘Abd al-Qādir. *Jilā’ al-Khātīr*, edited by Shaikh Muḥammad al-Muḥammad al-Kasnazān, Baghdad: Sharikat ‘Ishtār Lil-Ṭibā’a wal-Nashr, 1988.
- Al-Hītamī, Aḥmad Shihā al-Dīn. *Al-Fatāwā al-Ḥadīthiyya*, Beirut: Dār al-Ma’rifa, undated.
- Ibn ‘Abd al-Birr, Yūsuf. *Al-Istī’āb fī-Ma’rifat al-Āṣḥāb*, edited by ‘Alī al-Bijjāwī, Beirut: Dār al-Jīl, 1992.
- Ibn ‘Ajība, Aḥmad Ibn Muḥammad. *‘Īqāẓ al-Himam fī-Sharḥ al-Ḥikam*, edited by Muḥammad Aḥmad Ḥasab Allah, Cairo: Dār al-Ma’ārif, 1984.
- Ibn ‘Arabī, Muḥyyī al-Dīn. *Al-Risāla al-Wujūdiyya fī-Ma’nā Qawlihi (PBUH) Man ‘Arafa Nafsahu faqad ‘Arafa Rabbāhu*, edited by ‘Āṣim al-Kayyālī, Beirut: Dār al-Kutub al-‘Ilmiyya, 2007.
- Ibn Hishām, ‘Abd al-Malik. *Sīrat al-Nabī*, edited by Faṭḥī al-Dābūllī, 4 vols, Tanta: Dār al-Ṣaḥāba lil-Turāth, 1995.

- Ibn Qayyim al-Jawzīyya, Muḥammad. *Zād al-Ma'ād fī-Hadyī Khayri al-'Ibād*, edited by Shu'ayb al-Ārna'ūt and 'Abd al-Qādir al-Ārna'ūt, Beirut: Mu'assat al-Risāla, 1998.
- Ibn Rajab, 'Abd al-Raḥmān. *Al-dhayl 'alā Ṭabaqāt al-Ḥanābila*, edited by 'Abd al-Raḥmān al-'Uthaymīn, Mecca: Maktabat al-'Ubaykān, 1425 H.
- Ibn Sa'ad, Muḥammad. *Kitāb al-Ṭabaqāt al-Kabīr*, edited by 'Alī Muḥammad 'Umar, Cairo: Maktabat al-Khānījī, 2001.
- Ibn Taymiyya, Aḥmad. *Majmū' Fatāwā*, compiled and edited by 'Abd al-Raḥmān Ibn Qāsim, vol. 1, Medina: King Fahd Complex for the Printing of the Holy Quran, 2004.
- Al-Jīlī, Shaikh 'Abd al-Karīm. *Al-Nādirāt al-'Ayniyya*, edited by Yūsuf Zaydān, Cairo: Dār al-Āmīn, 1999.
- Al-Lālikkā'ī, Hibatu Allah Ibn al-Ḥasan. *Karāmāt Awliyā' Allah 'Azza wa-Jall*, edited by Aḥmad Ḥamdān, Riyadh: Dār Ṭība, 1992.
- Mālik Ibn Anas, Abū 'Abd Allāh. *Muwaṭṭa' al-Imām Mālik (Narrated by Yahyā Ibn Yahyā al-Laithī)*, edited by Muḥammad al-Ā'zamī, 6 vols, Abu Dhabi: Mu'assasat Zāyid Ibn Sulṭān 'Āl Nhayyān al-Khairiyya, 2004.
- Muslim, Abū al-Husain. *Ṣaḥīḥ Muslim*, edited by Muḥammad 'Abd al-Bāqī, 5 vols, Cairo: Dār al-Ḥadīth, 1991.
- Al-Najafī, Muḥammad. *Baḥr al-Ānsāb (al-Mushajjar al-Kashshāf Li-Uṣūl al-Sāda al-Āshraf)*, edited by Anas al-Ḥasanī, Medina: Dār al-Mujtabā Lil-Nashr wal-Tawzī', 1999.
- Al-Nawawī, Abū Zakariyyā Muḥyī al-Dīn. *Ṣaḥīḥ Muslim bi-Sharḥ al-Nawawī*, 18 vols, Cairo: Al-Maṭba'a al-Maṣriyya bil-Azhar, 1930.
- Al-Qāḍī, Ḥusayn. *Sirāj al-Sālikīn*, Manuscript mentioned by Muḥammad Amīn Zakī in *Tārīkh al-Sulaymāniyya*, p. 217.
- Al-Qādiri, Ismā'īl. *Al-Fiyūḍāt al-Rabbāniyya fil-Ma'āthir wa-Wird al-Qādiriyya*, Egypt: Maṭā'at Muṣṭafā al-Bābī al-Ḥalabī wa-Awlādih, 1353 H.
- Al-Qurṭubī, Muḥammad. *Al-Āsnā fī-Sharḥ Asmā' Allah al-Ḥusnā*, edited by Muḥammad Ḥasan Jabal and Ṭāriq Aḥmad Muḥammad, 2 vols, Tanta: Dār al-Ṣaḥaba Lil-Turāth bi-Ṭanta, 1995.
- Al-Rāzī, Fakhr al-Dīn. *Mafātīḥ al-Ghaib: Al-Tafsīr al-Kabīr*, 32 vols, Beirut: Dār al-Fikr lil-Ṭibā'a wal-Nashr wal-Tawzī', 1981.

- Al-Sakandarī, Ibn ‘Aṭā’ Allah. *Ḥikam Ibn ‘Aṭā’ Allah*, commentary by Shaikh Aḥmad Zarrūq, edited by ‘Abd al-Ḥalīm Maḥmūd, Cairo: Mu’assat Dār al-Sha‘b, 1985.
- Al-Sakandarī, Ibn ‘Aṭā’ Allah. *Laṭā’if al-Minan*, edited by ‘Abd al-Ḥalīm Maḥmūd, Cairo: Mu’assat Dār al-Ma‘ārif, 1999.
- Al-Sha‘rānī, ‘Abd al-Wahhāb. *Al-Ṭabaqāt al-Kubrā*, edited by Aḥmad al-Sā’ih and Tawfīq Wahba, Cairo: Maktabat al-Thaqāfa al-Dīniyya, 2005.
- Al-Shaṭnūfī, ‘Alī Ibn Yūsuf. *Bahjat al-Āsrār wa-Ma’dan al-Ānwār*, Fez: Al-Muhazzama al-Maghribiyya lil-Tarbiyya wal-Thaqāfa wal-‘Ulūm, 2013.
- Al-Suyūṭī, Jalāl al-Dīn. “Al-Qawl al-Āshbah fī-Ḥadīth Man ‘Arafa Nafsahu faqad ‘Arafa Rabbah”, *Majmū‘at Rasā’il ‘Ashra*, Lahore: Al-Maṭba‘ al-Muḥammadī, undated.
- Al-Ṭabarānī, Sulaymān Ibn Aḥmad. *Al-Mu‘jam al-Āwsaṭ*, edited by Ṭāriq ‘Awaḍ Allah and ‘Abd al-Muḥsin Ībrāhīm, Cairo: Dār al-Ḥaramayn lil-Ṭibā‘a wal-Nashr, 1995.
- Al-Ṭabarānī, Sulaymān Ibn Aḥmad. *Al-Mu‘jam al-Kabīr*, edited by Ḥamdī al-Salafī, Cairo: Maktabat Ibn Taymiyya, undated.
- Al-Ṭabarānī, Sulaymān Ibn Aḥmad. *Al-Mu‘jam al-Ṣaghīr*, edited by Muḥammad Amrīr, Beirut: Al-Maktab al-Islāmī, 1985.
- Al-Ṭabarī, Muḥammad Ibn Jarīr. *Jāmi‘ al-Bayān fī Tafsīr ‘Āy al-Qur’an*, edited by ‘Abd Allah ‘Abd al-Muḥsin al-Turkī, Giza: Hajr lil-Ṭibā‘a wal-Nashr wal-I‘lān, 2001.
- Al-Tādifī, Muḥammad Ibn Yaḥyā. *Qalā'id al-Jawāhir*, Cairo: al-Maṭba‘a al-Ḥamīdiyya, 1356 H.
- Al-Tirmidhī, Muḥammad. *Al-Jāmi‘ al-Kabīr*, edited by Bashshār Ma'rūf, 6 vols, Beirut: Dār al-Gharb al-Islāmī, 1996.
- Al-Ulaymī, Mujīr al-Dīn. *Al-Manhaj al-Āḥmad fī-Tarājim Aṣḥāb al-Imām Aḥmad*, edited by Shu‘aib al-Ārna‘ūṭ and Muḥyī al-Dīn Najīb, 6 vols, Beirut: Dār Ṣādir, 1997.
- Al-Yāfi‘ī, ‘Abd Allah. *Khulāṣat al-Mafākhīr fī-Manāqib al-Shaikh ‘Abd al-Qādir*, edited by Aḥmad al-Muzīdī, Maryland: Dār al-Āthār al-Islāmiyya, 2006.
- Al-Zarkashī, Badr al-Dīn. *Al-Burhān fī-‘Ulūm al-Qur’an*, edited by Muḥammad Ibrāhīm, 4 vols, Cairo: Maktabat Dār al-Turāth, 1984.

B) Modern Works

- ‘Abd al-Raḥmān, Sa’īd. *Shuyūkh al-Āzhar*, vol. 5, Cairo: Al-Sharika Al-‘Arabiyya Lil-Nashr wal-Tawzī’, undated.
- ‘Alī, ‘Uthmān. *Al-Ḥaraka al-Kurdiyya al-Mu‘āşira: Dirāsa Ta’rikhiyya wathā’iqiyya 1833-1946*, Erbil: Maktab al-Tafsīr Lil-Nashr wal-I‘lān, 2011.
- Al-‘Anqarī, ‘Abd Allah. *Karāmāt al-Āwliyā’: Dirāsa ‘Aqadiyya fī-Ḍaw’ Ahl al-Sunna wal-Jamā’a*, Riyadh: Dār al-Tawḥīd Lil-Nashr, 2012.
- Aḥmad, Kamāl Muḥzir. *Kurdistan fī-Sanawāt al-Ḥarb al-‘Ālamiyya al-‘Ulā*, Beirut: Al-Fārābī, 2013.
- Aḥmad, Maḥmūd Razūq. *Al-Ḥaraka al-Kurdiyya fīl-‘Irāq: Dawr al-Barazāniyyīn fī-Ṭarīq al-Ḥukm al-Thātī 1918-1968*, Amman: Dār al-Mu’tazz lil-Nashr wal-Tawzī’, 2014.
- Barazānī, Ayyub. *Al-Ḥaraka al-Taḥarruriyya al-Kurdiyya wa-Şirā’ al-Qiwā al-Iqlīmiyya wal-Duwalliyya 1958-1975*, Geneva: Dār Nashr Ḥaqā’iq al-Mashriq, 2011.
- Barazānī, Mas’ūd. *Al-Barazānī wal-Ḥaraka al-Taḥarruriyya al-Kurdiyya 2*, Beirut: Kāwā lil-Thaqāfa al-Kurdiyya, 1997.
- Bell, Gertrude. *Review of the civil administration of Mesopotamia*, His Majesty’s Stationery Office, 1920.
- Bruinessen, Martin Van. “The Qadiriyya and the lineages of Qadiri shaykhs in Kurdistan”. *Journal of the History of Sufism*, 1991, 213-229.
- Daza yī, Muḥsin. *Aḥdāth ‘Āşartuhā, al-Juz’ al-Thānī 1961-1975*, Erbil: Dār ‘Ārās lil-Ṭibā’a wal-Nashr, 2002.
- Edmonds, C. J. *Kurds, Turks and Arabs: Politics, travel and research in North-Eastern Iraq 1919-1925*, London: Oxford University Press, 1957.
- Fatoohi, Louay et al. “Nahjun Jadīdun Nḥwa Ta’rikhin Daqīqin Lil-Sīra al-Nabawiyya wal-‘Aşr al-Islāmī al-Āwwal”, *Dirāsāt ‘Arābiyya*, number 1/2, 1994.
- Fatoohi, Louay. “Mafhūm ‘Ladun’ fīl-Qur’ān al-‘Aẓīm”, *Al-Manhal*, vol. 61, no. 560, pp. 26-29, 1999.
- Fatoohi, Louay. *Şifāt Qiyādiyya Lil-Nabī Muḥammad (PBUH)*, <http://www.louayfatoohi.com/2014/01/islam/leadership-qualities-of-prophet-muhammad/>, 1st/January/2014.

- Fatoohi, Louay. *The Prophet Joseph in the Qur'an, the Bible, and History*. Kuala Lumpur: Islamic Book Trust, 2005.
- Fatoohi, Louay. *The Wonders of Ṭarīqa Kasnazāniyya Brought to India*, Birmingham: The Way Publishing, 2015.
- Al-Gaylānī, ‘Abd al-Razzāq. *Al-Shaikh ‘Abd al-Qādir: Al-Imām al-Zāhid al-Qudwa*, Damascus: Dār al-Qalam, 1994.
- Al-Gaylānī, Mājid ‘Arsān. *Hākathā Ṣahara Jil Ṣalāh al-Dīn wa-Hākathā ‘Ādat al-Quds*, Virginia: Al-Ma‘had al-‘Ālamī Lil-Fikr al-Islāmī, 1981.
- Al-Iṣbahānī, Faḍl Allāh Ibn Rūzbhān. *Sharḥ Ṣalawāt Chharda Ma‘ṣūm – Wasīlat al-Khādīm ilā al-Makhdūm*.
- Jab Allāh, Ṭayyib. “Dawr al-Ṭuruq al-Ṣūfiyya fil-Mujtama‘ al-Jazā‘irī”, *Ma‘ārif*, year 8, no. 14, pp. 133–150, 2013.
- Juwayda, Wadī. *Al-Ḥaraka al-Qawmiyya al-Turkiyya wa-Nash‘atuhā wa-Taṭawwuruhā*, Beirut: Dār al-Fārābī, 2013.
- Karīm, ‘Umar Sharīf. *Sha Ri Qāta Kānī Kifri*, Sulaymāniyya, 2010. (In Kurdish)
- Al-Kasnazān, Alī Ḥusayn. *Al-Mujāhid al-Ākbar al-Shaikh ‘Abd al-Qādir al-Kasnazān*, unpublished article shared by the author, 2017.
- Al-Kasnazān, Shaikh Muḥammad al-Muḥammad. *Al-Āmwār al-Raḥmāniyya fil-Ṭarīqa al-‘Aliyya al-Qādiriyya al-Kasnazāniyya*, Baghdad: Sharikat ‘Ishtār Lil-Ṭibā’a wal-Nashr, 1988.
- Al-Kasnazān, Shaikh Muḥammad al-Muḥammad. *Al-Ṭarīqa al-‘Aliyya al-Qādiriyya al-Kasnazāniyya*, Baghdad: Al-Ṭarīqa al-Kasnazāniyya, 1998.
- Al-Kasnazān, Shaikh Muḥammad al-Muḥammad. *Mawsū‘at Al-Kasnazān Fīmā Aṣṭalaha ‘Alayhi Ahl Al-Taṣṣawuf wal-‘Irfān*, 24 vols, Beirut: Dār ‘Āya, 2005.
- Mankūrī, Mīrzā. *Bah Sah Rhātī Syāsī Kūrd*, Sulaymāniyya: Markaz Glāwīj al-Thaqāfiyya al-Ādabiyya, 1999. (In Kurdish)
- Al-Mar‘ashī, Shihāb al-Dīn, *Mulḥaqāt al-‘Iḥqāq*, edited by Maḥmūd Al-Mar‘ashī, vol 33, Qom: Manshurāt Maktabat ‘Āyat Allāh al-‘Uẓmā Al-Mar‘ashī al-Najafī, 1957.
- Mcdowall, David. *A Modern History of The Kurds*, London: I.B.Taurus, 2005.
- Al-Mudarris, ‘Abd al-Karīm. *‘Ulamā’ unā fī-Khidmat al-‘Ilm wal-Dīn*, Baghdad: Dār al-Ḥurriya Lil-Ṭibā’a, 1983.

- Muḥammad, Samar. *Akrād al-‘Iraq Tahta Ḥukm ‘Abd al-Karīm Qāsim 1958-1963*, MA dissertation, Zagazig University, Egypt, undated.
- Al-Ṣallābī, ‘Alī Muḥammad. *Al-Dawla al-Zangiyya wa-Najāḥ al-Mashrū‘ al-Islāmī biqiyādat Nūr al-Dīn Maḥmūd al-Shahīd fī-Muqawamt al-Taghalghul al-Bāṭinī wal-Ghazū al-Ṣalībī*, Beirut: Dār al-Ma‘rifa, 2007.
- Al-Ṭalabānī, Jalāl. Newspaper Interview, *al-Ḥayāt*, number 358, date 7th/December/1998.
- Zakī, Muḥamamd Amīn. *Khulāṣat Tārīkh al-Kurd wa-Kurdistan min Aqdam al-‘Uṣūr al-Tārīkhiyya ilā al-‘Ān*, Egypt: Al-Sa‘āda, 1936.
- Zakī, Muḥamamd Amīn. *Tārīkh al-Sulaymāniyya*, Baghdad: Sharikat al-Nashr wal-Ṭibā‘a al-‘Irāqiyya al-Maḥdūda, 1951.
- Zaydān, Yūsuf. *‘Abd al-Qādir al-Jilānī: Bāz Allah al-Āshhab*, Beirut: Dār al-Jīl, 2001.

Shaikh

MUHAMMAD AL-MUHAMMAD AL-KASNAZAN

Al-Husayni



A Life in the Footsteps of the Best of Lives

This is the blessed biography of a prominent personality of Islam and a leading light in the sphere of Sufism and knowledge of Allah. Sayyid Shaikh Muḥammad al-Muḥammad al-Kasnazān al-Ḥusaynī is the Master of Ṭarīqa ‘Aliyya Qādiriyya Kasnazāniyya, one of the largest Sufi Ṭarīqas with followers throughout the world. Ṭarīqa Kasnazāniyya, as the name is usually abbreviated, traces its roots to the source of all Sufi ways, the Prophet Muḥammad (PBUH). Our Shaikh is a descendant of the Prophet (PBUH) from both parental sides.

This biography of Shaikh Muḥammad al-Muḥammad al-Kasnazān is written in a unique way. It is presented in the context of explaining the Sufi approach to draw near to Allah. At the same time, the book expounds Sufism, which represents the spiritual side of Islam, through the biography of our honourable Shaikh. Being an excellent example of a Sufi life, our Shaikh’s biography explains Sufism and the Sufi way explains his life.

Through the study of the life of a practising man of divine knowledge, this book combines a *general theoretical* description of the spiritual side of Islam and an introduction to a *specific practical* Sufi system. It shows that Islam is knowledge and practice, thought and application, reason and heart, and a companion and an accompanied one. In essence, Islam is an experience of spiritual companionship: “May I follow you so that you teach me of that which you have been taught of guiding knowledge”? (al-Kahf 66).

ISBN 978-1-906342-25-8



9 781906 342258

www.safispub.com
Birmingham – UK

SAFIS
PUBLISHING